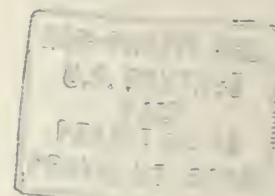


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EAGLE'S EYE




**International students
share A Thousand
Shades of Life**

**Black History Month brings
spirit of diversity to BYU**

Lamanite Week 1994

Unlike any other event on campus, a multitude of different cultures and people get together to share one common bond



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EAGLE'S EYE



FEATURES

“With Liberty and Justice for All...” **12**

Black History Month celebrates the accomplishments and struggles of the African-American culture.

BY ESTUARDO PONCIANO

A Thousand Shades of Life **16**

International Week focused on the many diverse cultures of BYU's international students.

BY U'ILANI SING

1994 Lamanite Week **20**

Perennially the highest attended BYU celebration, 1994's showcase of Lamanite traditions, Lamanite Week really brought down the house.

Latino Fiesta BY ESTUARDO PONCIANO **22**

Polynesian Luau BY SAM CURLEY **23**

Youth Conference BY ESTUARDO PONCIANO **24**

Saturday Fun-Run BY KELLY KALAULI **25**

Awards Banquet BY VERONICA MACIAS **25**

Lamanite Pow-Wow BY CAT WILLIAMS **27**



DEPARTMENTS

Director's Corner

3

Recognition of the contributions of the people of our nation—indeed of all our citizens—ought to be a constant in the celebration of American life.

BY RUSH SUMPTER

On Campus

4

Like clockwork, working and learning together, another young and new staff takes over the reins of *Eagle's Eye*; applying freshmen should know the new admissions policies: high GPA's and seminary attendance are important in applying to BYU; an ambitious class of 1994 sends off thirty graduates this winter semester; and the generation continues on as Lamanite Generation feels right at home making a mid-semester road-trip through the Southwest.

ARTICLES

A Seed of Faith

6

BYU's 144th Ward allows LDS multicultural students to learn from each other.

BY SAM CURLEY

More Than a Pretty Face

7

The Miss Indian Scholarship Pageant helps girls learn more about themselves.

BY JACKIE ESCOBAR

Out of the Inner City

8

Kevin Gidden's office gives advice to prospective minority and multicultural students.

BY SAM CURLEY

Gone Fishin'

10

BYU alumnus and counselor Vern Heperi doesn't just reel in lake trout.

BY VERONICA MACIAS

Miss Hispanic Utah

28

Velvet Rodriguez's crown as Miss Hispanic Utah is just one of the many hats she wears.

BY ESTUARDO PONCIANO

Queen of the Islands

32

Volleyball All-American Tumua Matu'u reigns both on and off the court.

BY U'ILANI SING



They call her "Muki," page 32

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The *Eagle's Eye* is a student publication that serves the interests of the multicultural population at Brigham Young University. Writers are required to report on several topics each semester. This responsibility allows each student an opportunity to develop their writing and computer skills while instilling in each a knowledge of the cultural diversity on this campus. This acquired knowledge leads to a greater pride in each individual's heritage. Comments? *Eagle's Eye*, Student Life Publications, 128 ELWC, Brigham Young University, Provo, Utah, 84602. ISSN-0046-015

Celebrating with the BYU Community

by Rush Sumpter

Three of the feature articles in this issue of Eagle's Eye report on International Week, Black History Month, and Lamanite Week. If not bigger, these celebrations were as big as they have ever been and truly events to be proud of. The students who planned them executed their plans superbly well.

Publicity was great, and crowds came to learn more about our diverse student body. We have to congratulate everyone for making the celebrations successful.

Even in expressing our congratulations, however, as we think about Black History Month and Lamanite Week, we have to ask why our diversity programs are limited to a single week or month. Why don't we celebrate our diversity all year round? Or better still, why don't we infuse the facts about African-Americans, Native-Americans, Mexican-Americans, Polynesian-Americans and others into our national history, literature, science, politics, arts, religions, and economics? Recognition of the contributions of the people of our nation, of all our citizens, ought to be a constant in the celebration of American life. I think that one of the reasons for celebrating Lamanite Week and Black History Month is to show how thin and wan life in the United States would be without the contributions of all Americans.

Another reason for these celebrations is to demonstrate the capabilities of our students and alumni. It's always a thrill to me to see our students, their friends, families, and other alumni perform. We're especially pleased that our students have reached out to students at other institutions and to people of other faiths, including them in our celebrations. Whether it's on the stage in a Latin dance for the Fiesta or at the rostrum during a workshop for one of the conferences, each performance is excellent. We are proud of the quality of our alumni and we're proud of our students for their talents, intelligence, and diligence. The concerts and shows are inspiring and entertaining, the workshops are enlightening, and the plans are carried out to perfection.

In this issue, besides celebrating of diversity in our campus community, we celebrate people. For instance, we are proud of our new staff. Though inexperienced in journalism, these students have risen to the challenge of publication. Read also about others whom we are celebrating. There are great articles about the newest Miss Hispanic Utah, Velvet Rodriguez, and Tumua Matu'u, one of the leaders on the first BYU women's volleyball team to reach the NCAA tournament's "Final Four." Meet Kevin Giddins in our "Faculty Spotlight"

and Vern Heperi in our "Alumni spotlight."

In this issue we also celebrate organizations—Lamanite Generation and the LDS Lamanite Ward. Both of these organizations serve our students, offering them opportunities to be involved in activities outside their classrooms. They provide challenges for the students, encourage their growth and leadership, and ask them to serve others. They are fundamental components of our co-curricular education at Brigham Young University.

Once again, this issue of *Eagle's Eye* looks as good as any has ever looked, and it is exclusively the work of students. Some of our writers and photographers are being published for the first time. Our students have written about their experiences and their interests. Like previous issues, this issue is a celebration of student growth and achievement made possible by gifts from donors who believe in us.

I am proud to recommend this issue of *Eagle's Eye* to you. Come and celebrate the diversity of our University community with us. 🐻



Dancers at this year's Lamanite Week Luau.

As a BYU community, we should celebrate our uniqueness and diversity not only annually, but daily.

Working and Learning

Young staff takes over the reins of Eagle's Eye

We have some new

Eagle's Eye staff members that have joined us Winter semester.

First is Samuel Curley, a Native-American, graduating this April

with a major in history. He was born in Farmington, N.M., and was raised in Kaysville, Utah. Sam is a former member of Lamanite Generation, and aside from being the new *Eagle's Eye* editor, he is a member of the Mormon Youth Symphony and

Another new staff member is Jackie Escobar. Jackie is a freshman from Los Angeles, California. She was born in El Salvador and is pursuing a major in social work. In the future, she hopes to work with disadvantaged, minority youth. One of the reasons Jackie likes working at *Eagle's Eye* is because of the opportunity she has to interact more often with the different cultures at BYU.

Asayo U'ilani Sing, a junior of Hawaiian descent raised in Orem, Utah, will be graduating in elementary education in April of 1995. U'ilani is also a former member of Lamanite Generation and is presently in the Polynesian Club. Besides

writing articles for *Eagle's Eye*, she is the Multicultural Department's Alumni Specialist. Her job as Alumni Specialist is to update the mailing list, send out surveys to recent alumni and compile an Alumni Newsletter once a semester. U'i is engaged to Daniel Afualo, who will be graduating this December with a degree in social work. They will be married this August.

Veronica Macias is a Mexican-American who was born

and raised in El Paso, Texas, and is planning on majoring in humanities with an emphasis in Spanish and a minor in journalism. She is also the Newsletter Specialist for the College of Student Life, typing up the several newsletters that circulate throughout the college.

Returning this semester are four of the eight staff members. Estuardo R. Ponciano is a Latino from Pomona, California. He is planning on majoring in psychology and English. He is

[continued on page 30]

VERONICA MACIAS

Chorus. He is a Navajo translator for the LDS Church during General Conferences and on church video voice-overs.

Eagle's Eye Winter 1994 Staff. Front (L-R):

Jackie Escobar, Angela Riley. Back (L-R):

Samuel Curley, U'ilani Sing, Veronica Macias,

Estuardo Ponciano. Not pictured: Cat

Williams, Kelly Kalauli.



Due to the increasing amount of students seeking to continue their education at Brigham Young University, the admissions policy has become more sel-

ective throughout the years. The average grade point average (GPA) of incoming freshmen is 3.5 on a 4.0 scale. The average ACT score is in the mid-20's. However, a high ACT score may compensate for a low GPA and vice-versa.

Since BYU is a private uni-

versity funded by the Church of Jesus Christ of Latter-day Saints, it encourages strong church participation during high school. Not only is BYU interested in academics in school, they look at attendance in seminary. BYU encourages those who can to attend seminary all four years needed for graduation. Also required are a Bishop's interview and endorsement and a meeting with a representative of the stake presidency. Those who are not members of the Church are also encouraged to apply. Instead of seeing a bishop, they may see their pastor or leader of their church that they attend to get their endorsement from a religious leader.

Admissions Policies

High GPA's, seminary attendance important in applying

The Multicultural Department sponsors many recruiting programs and trips to promote cultural diversity at BYU. The Discovery Program is a four week initiation to college life for multicultural students.

Students attend various introductory courses to specific majors such as civil engineering and communications. The purpose of the program is to help high school students make the transition from high school to college a little smoother. Many recruiting trips are taken by representatives from the Multicultural Department to

inform minority students of what BYU has to offer them. These trips concentrate on areas with high numbers of multicultural students, particularly Indian Reservations.

For more information, you may contact the Multicultural

KELLY KALAU LI

Academic Support Office (199 ELWC, Brigham Young University, Provo, UT 84602, Ph.(801) 378-3821) or the Multicultural Financial Aid Office (353 ELWC, Ph.(801) 378-3065).

Winter Graduates

An ambitious class of 1994 sends off thirty graduates

Sarina Begay;
B.S. psychology

Carolina Bell;
B.A. Spanish teaching

Michelle Bingham;
B.A. teaching business

Andrew Breska;
B.S. chemistry

Samual Curley;
B.A. history

Morales Enriquez;
B.A. broadcast communications

Juan Garcia;
B.S. human biology

Aaron Gutierrez;
B.S. chemical engineering

Edward Hakala;
B.S. engineering geology

Maka Havili;
B.S. chemical engineering

Franklin Herbas;
B.S. computer science

Stacy Kennerley;
B.S. psychology

Linda Kinikini;
B.S. sociology

Kira Kolba;
B.A. French

Brenda Lee;
B.S. social work

Elton Loy;
B.S. physical education—sports

Noelle Makakoa;
B.S. math education

Tumua Matu'u;
B.S. administration

Paul Montoya;
B.S. family science

Darcy Mossman;
B.S. travel and tourism

Patrick Ngu;
B.S. construction management

Julio Otanez;
B.S. mechanical engineering

Junior Patane
B.S. sociology

Robert Pinon;
B.A. Spanish

Dinah Ruvalcaba;
B.S. family science

Zyon Smiley;
B.A. broadcast communications

Beatriz Soto;
B.A. French

Treaci Tagg;
B.A. teaching social sciences

Wilfrido Villalba;
B.S. economics

Stephanie Whitehair;
B.A. math education

...And The Generation Continues On

Road-tripping through the Southwest makes the Lamanite Generation feel right at home

Brigham Young

University's renowned

performance group,

Lamanite Generation,

traveled to the great

Southwest recently.

With performances

from Shiprock, New Mexico, to El Paso, Texas, the group left the spirit of the Lamanites with those who attended. From the colorful costumes of the Native Americans to the heart stopping drums of the South Pacific cultures to the festive dances of the Latins, the Lamanite Generation was a real crowd pleaser.

During the eight day tour, the Lamanite Generation traversed three states: Utah, New Mexico and Texas. From February 4th to 13th, they covered nearly 3,000 miles of Southwestern roads. Their first stop was in Farmington, N.M. The following morning, LG packed their bags and headed to Albuquerque. After a performance and a fireside on Sunday, LG headed for Hobbs, N.M., to

perform. Following performances in Carlsbad and Silver City, it was time to visit "the Lone Star State." The Lamanite Generation's first stop in Texas was in El Paso. Following their performance in El Paso, their only other stop in Texas was in Lubbock, about 346 miles away. After Texas, there was one more performance in Roswell, N.M., before their long bus ride back to Provo.

Hugo Meza, a member of the group, really enjoyed this tour. He said the performances went really well but a few "mishaps" occurred. During

KELLY KALAULI

some of the dances, costumes came loose. But being the great performers that the members are, they kept their composure and continued to dance. Hugo said the only things that he didn't enjoy were the long bus rides. "The tour was great except the 14-hour bus ride to return back to Provo."

The Lamanite Generation is now preparing to do some shows in Provo including two performances during Lamanite Week. They are also looking forward to their major tour this summer which will take them to the upper Midwest, including North and South Dakota, Wisconsin and Iowa. We wish the Lamanite Generation the best of luck in their travels.



MARK PHILLIPS

While touring the Southwest this past semester, the Lamanite Generation performed ancient Native-American dances for captivated and full houses.

A Seed of Faith

BYU'S 144TH WARD ALLOWS LDS MULTICULTURAL STUDENTS TO LEARN FROM EACH OTHER

Today, the LDS Church is thought of as a huge salad bowl, particularly outside the state of Utah, where Caucasians, Indians, Blacks, Hispanics, Polynesians and a variety of other cultural groups are all united in the common thread of the restored gospel. Yet, while working together as members of the Church, they each strive to keep distinctive cultural characteristics while appreciating those of others.

This is certainly true for one of the established 200 LDS student wards at BYU. Locally, the LDS Church divides its congregations via geographical boundaries into smaller units called 'wards.' The BYU 144th Ward, also referred to by some members as the "Lamanite Ward," consists of nearly 200 BYU students and extends throughout all of Utah County. Even by conservative University standards, the Lamanite Ward is a large student ward.

What sets this ward apart from other university student wards is it opens the door for ward members to exchange and value the cultural differences of everyone. Larry St. Clair, faculty member and bishop (the ward's ecclesiastical leader) of the ward said, "the ward provides a real opportunity to understand and value the cultural differences and that diversity can work."

One of the chief benefits perceived by some ward members is coming to the realization that personal growth can be achieved by crossing the cultural barriers. For instance, Dan Hutchison, a Caucasian member said, "I finally realized that I seldom, if ever, associated myself with other cultures. One thing I learned from attending this ward is many people of different ethnic backgrounds do things from the 'heart.' They're sincere in every aspect of their culture, whereas, in the American culture it's very structured."

More than anything else, social stereotypes have also changed among the individual ward members. Laura Root, first counselor in the Relief Society (the woman's organization within the ward) presidency said, "it has helped break down old stereotypes and prejudices generally encountered by different cultures." She further explained that for a change, it was interesting for her to be a minority. She says this experience has helped her gain a better understanding of how ethnic minorities feel within a dominate society. Although the

ward faces many challenges, Al Harrington, the high councilman assigned to the ward said, "One of the blessings for having a ward like this at BYU is it



challenges the old perceptions, and that growth cannot be attained without the involvement of some risks and discomfort."

In many ways members of the Relief Society have utilized the differences of everyone in bringing the women together. The Church homemaking program is one such example where the women have learned a variety of cooking skills focusing on international cuisines.

[continued on page 30]

BYU 144th Ward members Raquel Petrus and Jackie Escobar enjoy international cuisine and lively conversation between activities at the Ward's closing social in April.

Sam Curley is from Famington, New Mexico, and is a senior majoring in history

More Than a Pretty Face

THE MISS INDIAN SCHOLARSHIP PAGEANT HELPS GIRLS LEARN MORE ABOUT THEMSELVES

The suspense and tension of the audience as well as that of the contestants grew as the pageant was approaching its end. Finally, the awaited moment arrived and the winner was announced. The winner of the 1994-95 Miss Indian Scholarship was Lisa Bagby.

Lisa Bagby is a senior at Dixie High School in St. George, Utah, and is planning to attend BYU in the

fall to pursue a degree in medicine. She is a Cherokee and is very aware and proud of her heritage. When asked how she felt about being the recipient of the Miss Indian Scholarship, she responded, "It is the most wonderful feeling. I'm looking forward to doing my best in representing this pageant." Lisa was awarded a scholarship that will be invested in her education. Lisa's mother stated that she is a fantastic daughter and that it is a joy to be her mother. Her family is very proud of her and wishes her the best in all she pursues.

Besides Lisa, there were five other contestants in the pageant. They were Shauna Tso, Melisa Giles, Marshelda Church, Amber Benally and Maria Crane. Each of the contestants had the opportunity to perform a talent. Melisa, Amber and Lisa played the piano. Shauna sang "Let There Be Peace On Earth" and Marshelda performed a lip sync to Mariah Carey's "Hero." Maria gracefully played the flute. Later in the evening, they each had the privilege of walking down the runway in an evening gown. They were escorted by Mackie Lucio, a senior at BYU.

There were two runners-up in the pageant. First runner-up was Melisa Giles. Second runner-up was Amber Benally. They were both very delighted and pleased to be granted scholarships that will aid in the funding of their education.

Melisa Giles is a senior honors student at Wasatch High School in Heber City, Utah. In the future she plans on attending BYU and pursuing her degree in the medical field. She is of Navajo descent and is very appreciative of her culture and heritage. She enjoys playing the piano, dancing and singing for her school choir. When the opportunity arises, Melisa likes to both snow and water ski. She values spending time with her family and friends and is the type of person that you can easily get along with.

When asked how she felt about the pageant, Amber stated the

following: "I'm very glad because it is a great privilege to participate in the pageant." She jokingly added, "I want to go to Disneyland."



Amber Benally is a Navajo born in New Mexico, but raised in Blanding, Utah. She is a senior at Provo High School and will be attending BYU in the fall. She plans to major in home economics and coaching. She plays volleyball for her high school as well as for the all state team. Not only is she talented in playing sports, but she taught herself how to play the piano. She attended the Discovery

[continued on page 30]

Jackie Escobar is from Los Angeles, California, and is a freshman majoring in social work.

Participants in this year's Miss Indian Scholarship Pageant put in long rehearsal hours. Their work resulted in a stellar final evening performance.

Out of the Inner City

KEVIN GIDDEN'S OFFICE GIVES ADVICE TO PROSPECTIVE MINORITY AND MULTICULTURAL STUDENTS

K

evin Giddens, area coordinator in the Office of School Relations at Brigham Young University, enjoys his job. His occupation is unique in that he gives prospective students important information regarding the admissions process at BYU. He strives to accomplish this goal through an established recruiting program designed to

increase the multicultural population at this University.

As area coordinator, some of his responsibilities include the following: top scholar recruitment, multicultural recruitment, pre-admissions counseling for new freshman and pre-admissions counseling for transfer students.

Unlike the Multicultural Financial Aids Office Recruiting Program, the Office of School Relation targets multicultural students who reside in major cities throughout the country. When asked how the actual recruitment process takes place, he explained that he works with the LDS Church Educational System in Salt Lake City, Utah in helping him locate which cities are LDS multicultural cities. Once these cities are located, Kevin visits the local areas and holds firesides.

Kevin also explained that the purpose of these firesides are to inform high school students about what the University has to offer for minority students. Such topics may include how BYU sponsors seminars and workshops in addressing diversity issues like overcoming cultural barriers in a predominate white community and how the involvement of multicultural student clubs help increase cultural awareness at BYU. In addition, he related that the firesides are important because it gives him the perfect opportunity to talk about admissions, scholarships and, last but not least, performance awards. For example, Kevin said, "the firesides help communicate special admission possibilities for qualified students who have proven themselves worthy for entrance into BYU."

The program also helps secure funding sources for those who qualify as scholarship-deserving students. For instance, Kevin personally works with the Multicultural Financial Aids Committee to help set aside a "Diversity Award" scholarship to multicultural students who meet the requirements. In like manner, the coordinators

recruit prospective students who have outstanding gifts and talents for various department programs at BYU. Similarly, Kevin encourages any prospec-



tive multicultural top scholar student to apply for academic scholarships like the university's most prestigious scholarship, the Ezra Taft Benson Award.

Kevin also works with other schools sponsored by the Church. For example, the Ricks College Admission advisors work with the area coordinators at BYU. They both help multicultural students get academically prepared and then transfer

Speaking at a recent Black History Month lecture, Kevin Giddens, area coordinator for the Office of School Relations, emphasized that cultural diversity is important at BYU.

Sam Curley is from Famington, New Mexico, and is a senior majoring in history.

to this University.

As of today, the program reaches as far away as New York City, Los Angeles, and Atlanta, but extends to other major cities throughout the country. In conjunction with the stateside recruiting program they have included international students as well.

One of the students now attending BYU relates her experience of how she became acquainted with the Office of School Relations. Wynante Sewell, a junior majoring in dietetics, is from Palm Bay, Florida. She says her experience wasn't all that unusual except when she got here, "they financially helped me get settled and socially adjusted to my new environment."

When asked how she heard about BYU, she said, "I heard about BYU from LDS missionaries who taught my family about the Church." As a member of four years, she said, "I wanted to attend a university that had high standards and values which I could benefit from...and Kevin was the one to help me...because he is always there to listen to my concerns and ask for advice."

Jackie Escobar, a freshman from Los Angeles, is majoring in social work. As a senior in high school she attended one of Kevin's recruiting firesides. She commented, "The fireside was very informative because he

coming to BYU, she said, "Yes, Kevin emphasized the importance of spirituality as well as academics...I'm glad I attended his fireside because it helped

Originally from New Jersey and California, respectively, Kevin and his wife Lita are both highly talented and sought after musicians and performers here at BYU.

evaluate my goals and gave me a feeling of what I needed to do to be better prepared for my experience at BYU." She later commented that it was Kevin who directed her to the Multicultural Financial Aid Office to apply for a multicultural scholarship. With his help, she said, "I was fortunate to send in my application by the posted deadline...and if it wasn't for Kevin, I could have missed it."

Even though Kevin was born in Queens, New York, he grew up in the suburbs of New Jersey, in a family of 11 children. When asked to describe his family, he said, "Family life for me was very close. I grew up loving my family, friends, school, life and God...and because of our size, life always seemed like a party." He graduated from Matawan High School, a performing arts high school in New Jersey. After high school, Kevin attended Ohio State University and received a B.A. degree in fine

arts. In fact, Kevin was recruited to attend BYU. When Kevin worked for Opryland, he met Mark Huffman and Nolan Goodwin. Mark was the direc-

tor with many open arms." He also said, "I prepared myself for the worst, but...this was the love and happiness that I was looking for." When Kevin first came



tor of the Young Ambassadors at the time and he invited Kevin to perform with the touring group and also teach dance at the university.

Although BYU was not part of his original plans, he says, "BYU seemed to be the best choice to take for the time." When asked, why did it seem like the best choice, he said, "the answer came to me as often as Mark and Nolan came...and I believe a path was made for me and I followed it." In the process, he declined some prestigious employment opportunities in New York and other areas back East, where he had many connections.

to BYU he wasn't a member of the Church. It wasn't until he was at one of the firesides given by one of the Young Ambassador directors, Janielle Christensen, that he realized what he had to do with his life and career. "Her talk centered around life, family, and her testimony. In closing, she stated how she was led by the spirit," he said. While Kevin attended BYU, he toured with the Young Ambassadors and Dancers Company.

His wife, Lita Little, was also recruited to attend BYU. She is a former member of the Young Ambassadors as well, and is originally from Southern California. She has a B.A. degree in social cultural anthropology. At this time, she is working on her master's in social work. When asked how they began their lasting relationship, Kevin said, "We each heard about the other before coming to BYU and when we got here everyone seemed to push us together." After spending a year with the Young Ambassadors, Kevin dramatical-

[continued on page 30]

[Our] firesides help communicate special admission possibilities for qualified students who have proven themselves worthy for entrance into BYU.

talked about the triad of the purpose of life and how education is a part of that triad." When asked if the fireside helped finalize her decision in

arts and interpersonal communications.

Since then, Kevin has earned a master's degree in choreography and performance from

Upon his arrival to Utah, one of Kevin's first impression about BYU was "many of the people at BYU had a love not known to man...and I was received

Gone Fishin'

BYU ALUMNUS AND COUNSELOR VERN HEPERI DOESN'T JUST REEL IN LAKE TROUT



One of Vernon Heperi's favorite pastimes is going trout fishing during the spare time he is able to find within his busy schedule. Among his favorite sites to go fishing are Snows Lake, Duckfork Reservoir, Fish Lake or Provo River, and he enjoys it to the fullest when the opportunity

to go trout fishing arises. However, there is more to Vernon Heperi than his expertise in trout fishing. He is a great person both inside and out, and while having fun at his work or while participating in his hobbies, he makes his own life more enjoyable as well as the lives of those who surround him.

Vernon's lineage in the Church of Jesus Christ of Latter-day Saints spans four generations. Being a member of the Church only adds to his uniqueness. His great-grandfathers, Hohepa Heperi and Henare Pere Wihongi, were among the first in New Zealand to hold the Church positions of high priests. Since the Church was fairly new in New Zealand, Vernon's paternal great-grandfather Hohepa Heperi, traveled by boat from New Zealand to Hawaii in order to attend the closest LDS temple.

Vern graduated from BYU in 1991 with a B.S. in communications. While at BYU, he not only participated in extracurricular activities, but also worked at different places around campus. Such places of employment during the time at the University were at the International Office and with the Discovery Program as a writer and editor for *Eagle's Eye*.

While working at the International Office, Vern helped with the development of International Week along with Enoch Flores. Dr. Flores said, "Vernon was an excellent employee and had good public relation skills. He always had good ideas and had no problem implementing them." While working with the Discovery Program, he was the counselor coordinator. His job and responsibility was to help train counselors who not only lived with students in the dorms, but would also be mentors during its month long duration. Planning and coordinating fun and spiritual activities along with the other counselors was also part of his job.

Included in his list of extracurricular activities while attending

BYU, was his position as BYUSA vice-president and his two year participation in the Lamanite Generation with Polynesian Dancing section as



his specialty. Bill Kelly, the BYU Polynesian dance teacher, said, "Vernon is a typical Polynesian kind of guy. He loves his culture, loves to help other people and enjoys performing." While he was in Lamanite Generation, he had the opportunity go on two tours—the South Pacific Tour and the South America-Caribbean Tour. He was president of the Lamanite

Vern and his wife Elaine, both one-time Lamanite Generation performers, now spread goodwill by influencing youth to strive for and achieve success.

Veronica Macias is from El Paso, Texas, and is a freshman majoring in humanities.

Generation during the South America-Caribbean Tour. However, with all that he did and accomplished while at the University, coaching rugby was one of his favorite experiences at BYU.

Currently, Vern continues to be of assistance to the BYU rugby team as an assistant coach. The fact that he grew up playing football and rugby being a fairly new sport, is why Vern considers it an interesting sport to play and teach students. In expressing his enthusiasm of the sport, Vern said, "Rugby is something that I love. The rewards in that area are great. Turning them (the players) into rugby players is a neat experience."

Vern was born and raised in New Zealand. He is presently living and raising his own family in Ephraim, Utah, with his wife, Elaine, who is a BYU alumna. Elaine and Vern first met when Lamanite Generation toured the South Pacific. They were both friends for a long time before they actually began dating, but after one year of dating, marriage was their next step. They were married in the Salt Lake LDS Temple in October 1986.

Elaine Heperi is of the Mohawk nation and grew up in Rochester, N.Y. She graduated from BYU in 1989 with a

Now, after eight years of marriage and five years after graduating from BYU, Elaine Heperi's family has almost tripled in size. Elaine is a home-

Vern hams it up for an excited audience during an impromptu performance at BYU.

Heritage and respecting one's ancestors is an important facet of Vern's life.

maker raising and caring for their three children: Luke, 5; Levi, 3; and Lauren, six months. "Vern is a very devoted husband and father," Elaine said about her husband. Elaine is also an active member in her LDS ward, fulfilling her calling as a Merrie Miss A teacher in the Primary (children's organization). When Vern was asked to give advice about marriage, he replied, "Marriage is great—do it!"

Besides Vern's involvement in Church, he participates in several community councils. He works as an academic counselor at Snow College through a program called Educational Talent Search which is part of the Sanpete Community Coordinating Council. Through this council, members of the group are made aware of the issues that affect the community. The issues that are taken into consideration are both academic and mental health issues, and through these councils, reme-

meet monthly to help solve economic problems and help meet the people's needs that are sometimes overlooked. Vern feels very strongly about his job

munity in which he lives.

Pursuing his goals even further, Vern is in the process of earning a masters degree in psychology with an emphasis in



and knows that through these agencies, help can be given to those in need.

Vern also works with the local high schools and middle schools to help prepare students for secondary education. One of his major interests involves teaching students how to survive the rigors of college which can be a difficult process. He also wants to be able to provide vocational information for students who decide not to attend college. "I think it is very important for students to have the opportunity to choose a job and not have to settle for some-

counseling, and there is no doubt that he will continue to touch the lives of people as the years go by.

Among Vernon's accomplishments is serving a mission for the LDS Church in the London South Mission from 1981-1983. As he thinks about his missionary experience he remembers that England was having the coldest winter in forty years, and being from New Zealand, getting used to the cold weather was perhaps the most difficult problem to overcome. He enjoyed his mission tremendously and grew to really love the people. Vernon also considers his graduation from BYU a great accomplishment, but perhaps his greatest acknowledgement is that of his wife and children. In response to his secrets of success, he advised, "Just remember to keep going no matter what gets in the way."

Vern is very devoted to his family, his job and Church. His devotion to bettering the community as well as himself are exemplary qualities that are attributed him. 🐼

I think it is very important for students to have the opportunity to choose a job and not have to settle for something that will not cause satisfaction due to lack of education.

degree in fashion merchandise and was Miss Indian BYU 1984-1985. During her time at BYU she was involved in Lamanite Generation for four years.

dies to the problems are found. Included in these remedies are social services, counseling and help from the Utah Mental Health Center. The councils

thing that will not cause satisfaction due to lack of education," he said. Vern is happy with his job and the opportunity to better the com-

for a number of years, BYU did not have the diversity that many universities traditionally had. now that differences are recognized as similarities, the cry is heard:

with liberty and justice for all

a candlelit procession epitomized the spirituality and sacredness of this celebration.

Hymns and songs only intensified the spirit of unity that could be felt by all of the participants. On Monday, January 17th, the BYU community joined the rest of the nation in a celebration of one of the foremost leaders of this nation: Dr. Martin Luther King, Jr. For one day, people of all races and colors joined hands to celebrate the significant contributions made by Dr. King in his struggle to attain civil rights for people of color in this country.

This holiday was the opening ceremony for this year's Black History Month at Brigham Young University. Black History Month celebrates the richness of the African and Afro-American cultures

by estuardo ponciano

and their influences on the rest of the world. This month also recognizes the accomplishments and struggles of African-Americans in the United States, both in history and in modern times. At BYU, however, Black History Month also is a time to break down the stereotypes

and prejudices which are often barriers for African-Americans in this society. This month is an opportunity to enlighten others

Afterwards, a video presentation on the life of Dr. King and his "I Have A Dream" speech were shown. The video gave

huge turnout. Attendance last year was about fifty to a hundred people. This year attendance rose to over four hundred participants.

Throughout the month of February, the Black Student Union hosted many activities celebrating their cultural heritage. The purpose of these activities was to share

their rich and unique culture with the rest of the BYU community. By giving others an opportunity to learn about them, the Black students hoped to increase awareness and acceptance of their culture and people. This was a good way for them to diminish the stereotypes and prejudices that are often obstacles for Black students, particularly at BYU. Only through understanding another culture can one truly overcome the stereotypes and prejudices about that culture. Says Black History Month program director Amini Kajunju, "Through this celebration we want to help people understand the struggles African-Americans have had to

go through in this country. We also want to help people understand and appreciate the many contributions Blacks have made in history and to this country. Blacks have played a major part in making this country what it is today."

On Wednesday, February 2, the Black Student Union held its first annual "Touch of Soul" dinner in the Wilkinson Center Ballroom. The dinner was a celebration of African and Afro-American cuisine as it has developed and expanded throughout the world. The menu consisted of fried catfish, black-eyed peas, collared greens, coleslaw, yams, cornbread and sweet-potato pie. Pamela Stokes, a recent graduate of BYU in history and genealogy, spoke on the origins of these foods and why they have become a part of African cuisine. She explained that many of these foods can be traced back to the continent of Africa, from where slaves brought them to the American continent. Many foods can also find their roots in the South, where slaves cultivated them and introduced the foods to

"it gave people a greater sense of what and who they are."

on the struggles and issues which African-Americans face in a society much closer to home: the BYU community.

Black History Month had a good start in mid-January (despite the fact that Black History Month takes place during the month of February) with the Walk of Life held on January 17th. The walk took place at six o'clock in the evening, when people from throughout the BYU and Provo communities met at the Carillon Bell Tower and took part in a candlelight vigil to the Ernest L. Wilkinson Center. The march was in similitude to Martin Luther King's March on Washington for Jobs and Freedom, which took place on August 28th, 1963. Afterwards, the participants congregated in the Memorial Lounge of the ELWC, where Zion Smiley, president of the Black Student Union, spoke on the importance of commemorating this holiday and its significance in the lives of all Americans. Smiley spoke about the progress that African-Americans have made in the world and of the importance of remembering the leaders that have brought the Black community to where it now stands. He also, however, reminded us of all the things that everyone, not just the African-Americans, still had left to do. While the African-American community has clearly made progress from the 1960's, there are still many mountains left to conquer.

many a first-hand look at the struggles that African-Americans have had to deal with in recent history in order to attain their civil rights. This documentary was very graphic, giving everyone a chance to understand the pain and suffering that African-Americans went through in the past. This activity was very successful, as it allowed the BYU community an opportunity to understand the struggles of the African-American people in the United States. Everyone that became involved in the Walk of Life seemed to leave with a deeper understanding and appreciation of the Civil Rights movement and its effect on our lives. This activity enjoyed a



Charles Beady, principal of an all-black Mississippi boarding school, spoke about the importance of education among young Blacks.

their white masters.

Providing the entertainment on this special night were Kevin Giddins, from the office of School Relations, and his wife, Lita. Kevin performed a modern dance number accompanied by Lita's rendition of the song "From a Distance." Kevin's routine was great. He knew the steps well and his gracefulness left the audience yearning for more. Lita's performance was just as spectacular. Her voice was strong yet soothing, perfectly mastering the song she was giving life to. The song

epitomized the spirit of unity and hope that was present at this event. The dinner was a huge success, as tickets sold out by the beginning of the evening. The pleasant night ended with an invitation to learn more about the African/Afro-American cultures this month by participating in the many activities hosted by the Black Student Union.

The Brigham Young campus began Black History Month with a relish with the success of the "Touch of Soul" dinner. During the second week of February, the Varsity Theater featured free showings of the film *Malcolm X*. This film depicts the life of civil-rights activist Malcolm X. Malcolm X, unlike Martin Luther King, supported direct action. While King believed in peaceful arbitration,

struggle against the segregation in the South during the turbulent 1960's. Because of his proud stance, Malcolm's life is not as celebrated as is Dr. King's. Thus, this film is a long overdue honor to the life of a man who merely sought to attain the most basic human rights and respect for his brothers and sisters, even if he had to resort to violence. Through this film, The BYU community was able to learn more about and appreciate the struggles of this great civil rights leader.

the campus also hosted several guest speakers from diverse positions and areas who spoke on key issues affecting African-Americans in

affect African-Americans but also the whole campus. He emphasized that acceptance of one particular culture in society is the responsibility of all other cultures.

Americans. Members of the Black Student Union modeled original fashions as well as traditional African tribal costumes and clothing from the Southern era when slavery was still preva-

**"there are still
many mountains
left to conquer."**

Another speaker during Black History Month was Charles Beady. Beady is principal of an all-Black boarding school in Mississippi. He emphasized on the importance of education in the African-American community and for minorities to rise above their oppression and become leaders

lent in the U.S. This fashion show demonstrated how African-American fashion has evolved through the decades and how it has become one of the predominant fashion influences in modern times.

The Black Student Union also held two dances, one during the second week of Black History Month and another at the end to culminate the month-long celebration. These dances invited the BYU community to partake of the music that is prevalent in African-American society, such as rap, rhythm and blues, and reggae. The dances allowed students to learn about the tastes of African-Americans and their influence on popular culture.

On February 26, the Black Student Union hosted a Talent Show and Dance as a way of finishing the month's activities. Both events were successful and the turnout for both events was very good. Several students of all ethnic backgrounds participated in the talent show and a good time was had by all as different people demonstrated a wide array of talent. Freshmen Mark Morris and Cynthia Oladapo recited poems by contemporary African-American authors. Oladapo's recital of this poem gave the audience a look into one black woman's heart and struggles. *Quiet Storm*, a BYU a capella group, per-

In the spirit of old-time gospel singing,

Reverend Francis Davis, directed the Calvary

Baptist Choir during a BYU performance.



DAVID HARRIS

Malcolm believed that the oppressed must not humble themselves to their oppressors by seeking justice peacefully. He did not believe in "turning the other cheek." This film is a commemoration of Malcolm's

their fields as well as in the world. BYU's own Kevin Giddins spoke on issues affecting the Black population on the BYU campus. He addressed the BYU community on several important topics that not only

for their people. His words had a profound effect on a lot of people. "I felt really blessed to hear what Beady had to say. He helped me to see how important it is for people to receive a good education," said Kajunju, program director for Black History Month. His school in Mississippi is a pioneer in Black education. She went on to say that "the students at his school have been given dignity by learning about the real contributions African-Americans have made in this country. Education has helped those students to see that the negative images and portrayals of African-Americans are just not right."

On a more casual note, the Black Student Union held a fashion show displaying the fashion and clothing of Africans throughout the world as well as that of African-

formed several romantic love songs accompanied by a pianist. Another BYU group performed a barbershop quartet number. The night's talent showcase culminated with a performance by Kevin and Lita Giddins. Their rendition of "Somewhere Out There" epitomized the hope of harmony and fraternity that the entire month celebrated.

The closing event of Black History Month, the dance was one of the most enjoyed activities of all, as the students were finally able to release the stress of overseeing the Black History Month agenda.

Black History Month ended with a lot of triumph. The Black Student Union enjoyed success as the community joined to celebrate African-

Various African and Southern-style clothing and artifacts were on display for participants through the entire month.

American traditions and culture. "Overall, the activities were very successful. We had a lot more variety of activities, which appealed to a lot of people," said director Kajunju. Black History Month successfully showed that the BYU community could come together to celebrate one culture's distinct heritage while at the same time bringing all cultures to a better understanding of each's unique beauty and traditions. 🐾

Estuardo Ponciano is from Pomona, California, and is a freshman majoring in English and psychology.



"i have a dream..."

excerpts from dr. martin luther king's speech of august 28, 1963

...Five score years ago, a great American, in whose symbolic shadow we stand today, signed the Emancipation Proclamation. This momentous decree came as the great beacon light of hope for millions of Negro slaves who had been seared in the flames of withering injustice. It came as the joyous daybreak to end the long night of their captivity.

But one hundred years later the Negro still is not free. One hundred years later, the life of the Negro is still badly crippled by the manacles of segregation and the chains of discrimination. One hundred years later, the Negro lives on a lonely island of poverty in the midst of material prosperity. One hundred years later, the Negro is still languished in the corners of American society and finds himself an exile in his own land. So we have come here today to dramatize the shameful condition.

In a sense we've come to our Nation's Capital to cash a check. When the architects of our republic wrote the magnificent words of the Constitution and the Declaration of Independence, they were signing a promissory note to which every American was to fall heir. This note was a promise that all men, yes, black men as well as white men, should be guaranteed the unalienable rights of life, liberty and the pursuit of happiness.

It is obvious today that America has defaulted on this promissory note insofar as her citizens of color are concerned. Instead of honoring this sacred obligation, America has given the Negro people a bad check, a check which has come back marked "Insufficient Funds." But we refuse to believe the bank of justice is bankrupt. We refuse to believe that there are insufficient funds to the great vaults of opportunity of this nation. So we have come to cash this check, a check that will give us upon demand, the riches of freedom and the security of justice. We have also come to this hallowed spot to remind America of the fierce urgency of now.

...It would be fatal for the nation to overlook the urgency of the moment. This sweltering summer of the Negroes legitimate discontent will not pass until there is an invigorating autumn of freedom and equality. Nineteen sixty-three is not an end but a beginning. Those who hoped that the Negro needed to blow off steam and will now be content will have a rude awakening if the nation returns to business as usual. There will be neither rest nor tranquility in America until the Negro is guaranteed his citizenship rights. The whirlwinds of revolt will continue to shake the foundations of our nation until the bright day of justice emerges.

But there is something I must say to my people who stand on the warm threshold

which leads them to the palace of justice. In the process of gaining our rightful place we must not be guilty of wrongful deeds. Let us not seek to satisfy our thirst for freedom by drinking from the cup of bitterness and hatred. We must forever conduct our struggle on the high plane of dignity and discipline. We must not allow our creative protest to degenerate into physical violence. Again and again we must rise to the majestic heights of meeting physical force with soul force.

The marvelous new militancy which has engulfed the Negro community must not lead us to distrust of all white people, for many of our white brothers, as evidenced by their presence here today, have come to realize that their destiny is tied up with our destiny. They have come to realize that their freedom is inextricably bound to our freedom. We cannot walk alone.

...I say to you today, my friends, even though we face the difficulties of today and tomorrow, I still have a dream. It is a dream deeply rooted in the American dream. I have a dream that one day this nation will rise up and live out the true meaning of it's creed: "We hold these truths to be self-evident that all men are created equal."

...I have a dream that one day even the State of Mississippi, a state sweltering with the heat of injustice, sweltering with the heat of oppression, will be transformed into an oasis of freedom and justice. I have dream that my four little children will one day live in a nation where they will not be judged by the color of their skin but by the content of their character. I have a dream today.

...This is our hope. This is the faith that I go back to the South with. With this faith we will be able to hew out of the mountain of despair a stone of hope. With this faith we will be able to transform the jangling discords of our nation into a beautiful symphony of brotherhood. With this faith we will be able to work together, to pray together, to struggle together, to go to jail together, to stand up for freedom together, knowing that we will be free one day.

...Let freedom ring from every hill and molehill of Mississippi. From every mountain-side, let freedom ring. And when we allow freedom to ring, when we let it ring from every village, from every hamlet, from every state and every city, we will be able to speak up that day when all of God's children, black men and white men, Jews and Gentiles, Protestants and Catholics, will be able to join hands and sing in the words of the old Negro spiritual: "Free at last! free at last! thank God almighty, we are free at last!"



¶ This year's International Week theme, "A Thousand Shades of Life," focused on the many different cultures and backgrounds of international students. The week allowed students from all walks of life to display and share their cultural heritage with others.

¶ International students showed their pride by displaying their culture and heritage through booths. Culture booths were left up the entire

By U'ilani Sing
Photographs by Angela Riley and Darin Hakes

A Thousand Shades of Life

week for students, faculty and elementary school classes to view. Many of the international students spent hours setting up displays that ➤➤➤

included clothing, pottery, dishes, jewelry, flyers, flags, pictures, food, slides, music, posters and food. First place went to the Mexican Club, Norway came in second, with Hispaniola finishing third.

Members of the Mexican Club felt it was important to display their country's history because this was the true way to depict Mexico. They focused on three parts: Pre-Hispanic, Colonia, and Modern Mexico. Members made an imitation six-level ruin that stood about 5 1/2 feet high with a 6' x 6' base. Fernando Peña was the designer. It took 2 days to make the ruin. According to C. Burland and W. Forman in "The Aztecs: Gods and Fate in Ancient Mexico," the room at the top is a God-house that faces in the four directions. Toltec nobles dedicated this type of temple to their kings with the name Quetzalcoatl where sacrifices of fruit and flowers were permitted. Also found in the Mexican booth were traditional clothing, pottery, jewelry, pictures and books. Betty Cervantes commented, "This is a prideful display of our wonderful Mexican culture and heritage. With this booth we show how our culture and heritage have influenced our lives. Vivá México!"

The Hispaniola Booth consisted of Haiti and the Dominican Republic. They played music of *salsa*, *cumbia*, *merengue*, and music native to Haiti. A

slide presentation revealed the beautiful island landscapes and people. Both countries are on one island however, they have been separated through the language. Haiti speaks French while the Dominican Republic speaks Spanish.

Many of the international students were willing and happy to answer questions and to tell spectators particulars about their home country. Many of the students respect and love their cultures. Franklin Hérbas from La Paz, Bolivia says, "The richness of our culture is more appreciated when you are far away from your country. This motivates me to share my heritage." Also representing Bolivia were "Los Hermanos de Los Andes." A group of engineering students used to get together and play with numbers. They soon found that they all enjoyed playing and sharing Andean music. After playing in ward and group activities, spectators started requesting them to play at other public appearances. This is how the group came about. Since then, they have made guest appearances at Utah's Earth Day 1991 and 1992, Brigham Young University's Christmas Around the World, Reno's Bluegrass Festival 1992, and Utah's Latino Council. They play Andean music as well as classical and contemporary music (adapted for their Andean instruments).

When combined, interna-

tional students have an enormous amount of rich talent. The talent show held on

the mouth widely open and the other with the mouth tightly shut. These two lions symbolize the first and last letters of the Japanese phonetic alphabet, thus implying a beginning and ending in all things. In the dance, there was a man dancing in the middle. This symbolizes the love of the Japanese people for the Gods. Thus, this dance is only used by the people when they want to show gratitude, it is usually danced around harvest time.

Coming from the country of Iran, Nader Kahoush and Fares Abboushi sang of a love story. The song is about a boy and a girl who fall in love. They challenge the world by declaring their love for each other. The

song is an original entitled "Love from the First Sight."

The Russian Choir was composed of students who are studying Russian at the University (many of whom served LDS missions in Russia). Bona Belnap was the conductor with Anne Thorup as the accompanist. The first song performed was a Russian hymn, "Claba Claba" (Slah-vuh Slah-vuh), which translated means "Glory to God in the Highest." Dimitri Bortiansky was the composer and is known as one of the best composers of Russian religious music. The second song was entitled "Cpega Donleuhgiu Pobhoia" (Cpay-dee Do-Lee-Nee Pouhynoi). It tells of an oak tree growing up alone. It symbolizes our own lives and how we need



¶ The richness of your culture is more appreciated when you are far away from your country.

Thursday verified this. It was filled with various majestic colors of the Orient to the islands of the sea, and singers from more than five different languages. While unique songs and traditions were being shared, all who watched sat back and enjoyed the show.

The Japanese Lion Dance grabbed everyone's attention by having not one but two lions who flowed and snapped their way to front stage. The Lion Dance has been popular among the Japanese people for more than a thousand years. Along with a dragon and a giraffe, a lion is considered a sacred animal in the Shinto religion (originating in Japan). If one were to visit a Japanese shrine he/she would find two lions standing in front of the gate—one with

Spanning the Globe: 1993 BYU International Student Population

Total international and research students (Fall 1993): 1,994

72 percent of international students are undergraduates

28 percent of international students are graduate students, intensive English program students, or exchange visitors

82 percent of international students are LDS

Source: Brigham Young University International Student Office, April 1994

other people.

The Chinese Student and Scholar Association was represented by Mrs. Huang. Mrs. Huang performed a solo telling of a young girl in butterfly form searching for her lover. The story is about a young man and young woman who loved each other very much. They are forbidden to marry because of parental opposition. They fight for their love until they die. After death, they are transformed into butterflies and must meet in heaven. This part of the dance told of her search for her lover.

Toshihiro and Toyoki Kurogi (two brothers) performed *sholinji kempoh* or better known to us, *kung fu*. *Sholinji kempoh* is a traditional Buddhist martial art that originated in China. It was developed more than two thousand years ago by people who studied Buddhism. Self defense is the purpose of this martial art, it is not used to kill others. This martial art is practiced by two people who are on same level of technique. There are no winners nor losers, rather, the purpose is to learn how to show respect to others. In modern times, *Sholinji kempoh* has become very famous, as *karate* is in Japan.

A guitar and vocal performance by Saúl Bramasco and Barry Slaughter Olsen followed. "Alama Llanera" is a Latin American folk song from Venezuela meaning "Soul of the Plains." It tells of the love that the *llanero* (plainsman) has for his homeland. The second song entitled "No Volveré" means "I will not return." Written by the Gypsy Kings, this song shows the heavy influence of the flamenco in rhythm and lyrics. The Gypsy Kings are a group of gypsies that still migrate throughout Spain and France.

Hispaniola combined people from the Dominican Republic

and Haiti dressed in long flowing colorful skirts to dance to their island rhythms of the *salsa*, *cumbia*, and *merengue*. Hispaniola is located in the Caribbean and has the unique characteristic of two countries on one island. Hispaniola was the name given to the island by Columbus. It is said that he named it after his home because he was struck by the beauty of the land before him. Most Dominicans and Haitians are laborers whose lives revolve around the land. The land itself is characterized by great ecological diversity. There is everything from tall mountains covered by pine trees to arid plains, lush rain

Michelle Olsen sang a famous Italian song entitled "La Solitudine" meaning loneliness or solitude. Once a year at the famous San Remo Festival, the best Italian popular music artists come together. Recently, a young vocalist named Laura Puzini introduced a song about losing love. "La Solitudine" became a hit and was officially released in 1993.

The Polynesian Club took the audience by surprise by entering with a traditional Hawaiian chant. The first dance was an ancient dance or 'kahiko hula' entitled "Na'ala Aloha." It tells of the beautiful Ko'olau mountain range. This mountain

range was a symbol of God's matchless power to the ancient inhabitants of Hawai'i. The second dance was a modern couples dance entitled "No Ho Pai Pai." It tells of a love story about two young islanders, who find happiness when they are together.

Tichien Chen, a member of the Chinese Student Association, performed a Chinese traditional dance. The purpose was to show how worldly desires and worries flow through the body and hands while moving to the rhythm of the religiously exotic music. In the end, a calm and peaceful

feeling is achieved.

The Japanese choir performed songs dealing with belonging to the homeland. These songs are taught in schools and in the family.

The South East Asian Club

consists of members from Thai, Lao, Cambodia and Viet Nam. Also in the club are people not from an Asian country but who are interested in that region. Their dancing is noted for its fluidity and soft movements. They performed two Laotian dances. The first was a ceremonial dance, usually performed around New Year's in April, entitled "Thai Dum Lam Phan." The second dance was a wedding circle dance called "Lam Vong."

Podzemni Perekhod performed a Russian Folk Song called "Paw Donu Gullyayet" or "Along the Don River." This song tells the story of a young cossack who is walking along the Don River. He meets a young girl who is crying. She had been told by a gypsy that she will never be married. The young cossack does his best to convince her otherwise and to believe only him.

Again, the South Asian Student Association presented yet another dance. Sasa presented the *dandiya raas*, an Indian folk dance that celebrates the slaying of a demon by the Hindu goddess Drga. This dance is especially popular in the Indian state of Gujarat, where the festival and the accompanying dance goes on for ten days. More than 30 pairs of young men and women get together for each dance, some of which last for as long as five hours. Dancers carry short sticks that are struck in tune with the beat of the music. The dancers wore the traditional Indian costume—a long skirt and shirt for women, and a loose flowing shirt with rolled up pants for men.


Club Philippines of BYU in cooperation with the Philippine-American Bayanian Association of Utah, presented three traditional dances from

[continued on page 30]



➡ Really, there are no winners or losers, rather, the purpose is to learn how to respect other people.

forests, and dazzling beaches. The traditional dances presented at the culture night represented a lifestyle that remains closely tied to the cycles of nature: love, conflict, work, and of course—carnival.



Tribes and Traditions

Traditionally, Lamanite Week brings the Lamanite cultures of the world to the campus to display their talents to the BYU population. Once again, in an effort to promote cultural awareness of these special people, BYU sponsored Lamanite Week.

LAMANITE WEEK 1994

The week began with cultural booths that displayed native Polynesian, Native American and Latin American paintings, crafts, and costumes. Daily noon shows presented cultural dances to the public.

On Tuesday, the Latin Americans held a traditional Brazilian fiesta and a show representing 21 Latin countries featured slides, dances and music from those Latin countries.

Wednesday's activity was the largest attraction of Lamanite Week. Attracting over 2,200 people, the luau featured a show consisting of dances from the people of the South Pacific.

Thursday, BYU's Lamanite Generation performed dances from all

Lamanite cultures in two highly anticipated shows.

On Friday Lamanite Week wrapped up with the Pow Wow, or Harold Cedartree Memorial Dance Competition. Native Americans traveled from all over the United States to participate in the songs and dances.

This year's Lamanite Week was a complete success. Credit goes to those who planned and organized this memorable event.



Los Hermanos De Los Andes, a Latino traditional folk troupe, performed Tuesday night at the Latin American Fiesta.

LATIN AMERICAN FIESTA

Fiesta: Bienvenidos al Carnival!!

Bold colors, bright costumes and smooth rhythms gave life to the Wilkinson Center ballroom as the best of Latin America was put on display for the 1994 Lamanite Week Fiesta. On Tuesday, February 22nd, Brigham Young University hosted a variety of Latinos from throughout the state in a celebration of the different cultures and traditions that make up Latin America.

After the dinner was served, the fiesta truly began. This year's theme, "Carnival," was appropriate as the different peoples of Latin America came together in a mutual celebration of their cultural heritage. The country spotlighted in this year's fiesta was Brazil. Carnival is the biggest holiday and celebration of the year in this South American country.

The display of BYU's rich Latin American heritage began with a modern dance number by Downe Weaver. She gracefully performed to Jon Secada's "I'm Free," a song which talks about hope for a better tomorrow. Secada, a Cuban-American, talks about the search for a better tomorrow in this country for not only his Latino people, but for all individuals who currently find themselves in difficult times.

This first number set the right mood for the rest of the evening as the nostalgia it brought on sparked everyone's pride in their ethnic heritage. Following the first act was the parade of nations. The parade consisted of a slide show which featured scenes from the best of each country in Latin America. The slides were accompanied by

music and poems which told of the beauty of each country. Each country was visited, from Mexico and the U.S. in North America, to Guatemala and her neighboring countries in Central America, to the tropical lands of Peru and the countries of South America. The island of Cuba and the islands of the West Indies were also visited on the tour of nations. The parade was truly a tour of the lands of

Latin America. With each country hosted in the parade, the slide show came to a momentary halt as a dance number was performed in honor of that nation.

The first country visited after the modern dance performance was Mexico. The motherland of many Latinos at BYU, this was one of the most acclaimed and popular performances of the night. Shouts of "Viva Mexico!" and the famous Mexican *gritos* could be heard throughout the excited audience. The enthusiasm of the audience was well-rewarded with an excellent performance of two ancient Aztec dances. The first dance was an Aztec warrior dance. This was performed by the men, the Sacerdotes, who were dressed in ancient battle gear, complete with lances and spears.

This performance set the proper mood of excitement with the audience, which gave a warm reception to the women dancers, the Diosas, dressed in Aztec costumes, who performed a ceremonial dance of worship to the ancient Aztec gods. After their numbers, the Aztec dancers congregated on the stage for a final bow before retreating from an ecstatic audience.

The next stop on the tour was a collective visit to the countries of Costa Rica, Cuba, El Salvador, Guatemala, Honduras and Venezuela. The beauty of contemporary culture in these countries was displayed by a *salsa y merengue* number performed by BYU students. The performance was exciting as the audience enjoyed a taste of modern Latino culture.

From modern-day Latin America, the audience next visited Ecuador. Honoring Ecuador was a dance by members of the Ecuadorian community at BYU and also from throughout Utah. The costumes the dancers wore demonstrated the beauty of the Ecuadorian culture with their bright colors and their indigenous roots.

Accompanying the Ecuadorian dancers were the performing group Los Hermanos De Los Andes. These men performed traditional, folk music with instruments such as wooden flutes and other instruments whose roots can be traced back to the indigenous peoples of Latin America. Los Hermanos were well-received by the audience. Cheers and boisterous applause were heard throughout the three songs that the group performed after the Ecuadorian

dancers left the stage. Los Hermanos, whose performance was done as a token of friendship to the BYU community, was clearly one of the special highlights of the evening.

Following the special appearance of Los Hermanos, members of BYU's renowned performance group, Lamanite Generation, were on hand to represent the countries of Uruguay and Paraguay through song and dance. *El guarani*, a Paraguayan dance, is a traditional dance of flirtation danced by women. Traditionally, it is danced by the water-women or water-girls. The dancers performed with water jugs or cantaros. The grace that these dancers performed with was truly excellent. The audience received the members of Lamanite Generation with a lot of warmth and encouragement.

Accompanied by the music of Wayno, the Bolivian *valara* dance was performed next. This dance celebrated the indigenous backgrounds of Bolivia as well as the modern influences of Europe in Latin America.

Next, performers danced a traditional Chilean dance accompanied by folk music from their native South America.

After visiting the other South American countries, the fiesta highlighted the final destination of Brazil. Located in the Eastern part of South America, Brazilians mix a rich blend of indigenous, European and African cultures into their unique culture.

The first Brazilian number was the *baiana*, which was accompanied by a Portuguese song called "O Canto Disto Cidade." This was a number that encompassed the uniqueness of Brazilian culture and its difference in language and roots. The second number was the *bambaola*, a variation on the *lambada*. The final Brazilian number was the *sambra*, and this was accompanied by the music of Fanfarra.

The show ended with a Carnival in which all of the performers from the Fiesta came on stage and bid the audience farewell. With the spirit of unity present at the Fiesta, the Latino community of BYU and Utah left the Fiesta renewed in their commitment to share with all cultures the beauty and heritage of the Lamanite people.

Estuardo Ponciano reported about University Day in the Fall 1993 issue of Eagle's Eye.



POLYNESIAN LUAU

Traditions of the Islands showcased

More than 2,200 anxious spectators filled the quarter of a century old Wilkinson Center ballroom. The evening's celebration of the South Pacific Polynesian triangle began with a traditional Polynesian cuisine. It was followed by a very enthusiastic display of the Polynesian people's love for song and dance. This year's show honored the 150th anniversary of the Church of Jesus Christ of Latter-day Saints in Tahiti.

Al Harrington, Tolo Fiso, Dofi Faasou and Oli Tuia donated their time and talents as the master of ceremonies for the evening's event.

Unlike the celebration of other festivities expressed throughout the week, observers witnessed a traditional/modern fashion show. Mrs. Clara Silva, of Sandy, Utah, was one of several women who displayed various evening gowns. She exhibited an original Holoku dress that was laced with European influence.

The evening's spectacular began with a powerful rendition of "I am a Child of God." Afterwards, a symphony of staccato rhythm drumbeats could be heard throughout the building. This is one way of honoring the people of Tahiti and each performer welcomed the audience with a traditional Tahitian dance entitled, "Ia Orana E."

In traditional Hawaiian mythology, Pele, the fire goddess, frees her power with lava that flows graciously and forever powerfully toward the sea. The Hawaiian section honored the fire goddess with a traditional Hawaiian song and dance. Each performer portrayed the power of this goddess with great accuracy and precision. The group completed their number with the "Hula Ku," which is a spiritual rendition of "The Lord's Prayer" in Hawaiian sign language.

The physical power and bravery of the Maori men of New Zealand was displayed by a traditional *baka*. It portrayed the fierceness of warriors who determined whether each newcomer was friend or foe. A professional woman poi dancer fascinated the audience. She displayed her intricate hand movements and kept the poi balls swinging in the right direction



Dancers perform a Maori action song during night-time festivities at this year's Lamanite Week Polynesian Luau.

Both haole (non-natives) and native dancers performed in traditional Hawaiian and Polynesian dances at the Luau.

Chief Damuni, the father of Jack Damuni, featured his musical talents for the Fijian section. The section performed the *velo velo*, as well as the colorful men's *spear dance*.

An exhilarated Tongan section fascinated the audience with raw energy. Their rhythmic drumbeats accompanied traditional dances like the *soke*.

Finally, the Samoan section contributed their talents too. The *taualuga* which is considered a traditional dance was performed by one of the Samoan high chiefs, PaPali'i Patane. Jr. Patane, a senior at BYU, anxiously awaits his graduation date this semester. He was also the program director for the luau.

U'ilani Sing is in her first semester with Eagle's Eye and wrote about International Week

YOUTH CONFERENCE

Turning the hearts of the children

Dozens of young, eager high school students from throughout the United States and from as far away as the islands of Hawaii came to BYU's second annual Lamanite Week Youth Conference. For a few days, the campus was filled with a spirit of inquiry as young students came for a first-hand look of what college is really about.

After a hectic registration and check-in, the students got to meet their counselors (BYU student volunteers), participants were placed into the groups of about eleven and led by two counselors.

After registration, the students enjoyed dinner at the Polynesian Luau that was taking place that night. Afterwards, they participated in the performances put on by the Polynesian community. The students really enjoyed the Luau and were excited to learn about the Polynesian culture. For many of the students, this was the first experience with the Polynesian culture that they had ever had.

After the Luau, the students met their host families, who provided the students with a place to stay during the week. Despite the usual chaos that arises whenever you have 160 eager students together, the host families were at last able to meet their students and become acquainted.

The next morning, the first workshop was by Roy Talk. He spoke on the importance of self-esteem and how self-esteem is interdependent on the relationships we pursue with others. He warned the students to choose friends with the same morals and standards that they have so that they can edify one another instead of bringing each other down.

The next workshop was presented by Herman Lavatai. Herman's workshop was one that touched many of the students. He spoke on the self-worth that all the students possess and the beauty that lies within everyone. Herman later told the story of the brown balloon that has the power to fly just as high as any of the other balloons. Herman also sang Mariah Carey's song "Hero" in Indian Sign Language. His workshop was a favorite with many students.

After a short break for lunch, the students participated in another workshop. This workshop was presented by Bill Kelly, Polynesian dance instructor and also teacher of a Hawaiian language class at

BYU. His workshop was another favorite with the students. In his workshop, Bill Kelly taught the students to find the power within themselves to stand up for their beliefs and what is right. He accomplished this through songs and dance from his native island of Hawaii.

Another workshop was given by Jimmy Benally. He spoke on the importance of learning to see past the barriers that prevent us from getting to know people on an individual level. He taught the students to judge people on who they are as individuals and not on what they look like.

Kevin Giddins' workshop dealt with learning to appreciate and respect women. He told the guys that they should have respect for their mothers, sisters, girlfriends, etc. and treat them as the heavenly princesses that they are. He also told the girls that they should act and expect to be treated in a way becoming to a royal lady.

After the workshops, the students received a tour of the campus. Afterwards, the students went to the Deseret Towers Cafeteria for dinner. After dinner, the students walked back to the Harris Fine Arts Center for a special treat: a live performance by the Lamanite Generation. When the first curtain went up, the students went wild cheering for the cast. Through-out the show, excited shouts of praise could be heard for the excellent performance of Lamanite



Generation. The show helped each student instill respect and pride for the beauty, heritage, and culture of the Lamanite people. During the cast's rendition of "I am a Child of God," there was a strong spirit that could be felt by all of the participants.

The following morning, the students participated in a motivational workshop given by George Durrant, a professor of religion at BYU. They also listened to talks given by Ken Sekaquaptewa on financial aid and by Jimmy Benally on the admissions process and criteria at Brigham Young University.

After lunch, the students had yet another workshop to attend. This last workshop was given by Dr. Chris Ruiz, a professor at BYU. Dr. Ruiz spoke on the importance of doing what is right and being a positive role model in the community. He encouraged the students

Youth conference participants, after attending three days of workshops, relax at the conference's closing dance.

to their best in school and to go to college.

After their freetime, the students attended the 1994 Pow Wow. At the Pow Wow, the students had the opportunity to learn more about the Native American culture. As with the Polynesian culture, for many students this was their first exposure to the culture of Native America.

Following the Pow Wow, the students had their annual banquet, where they listened to Head Counselor Burt Rojas talk of his experience with the youth conference. Velvet Rodriguez, who is the 1994 Miss Hispanic Utah, also addressed the students. She spoke about the importance of education and about being a good role model in the community.

Following the banquet, the students had the opportunity to relax and cement many of the friendships they made during the conference at a dance. The dance was attended by not only the high school students but also by many current BYU students who exhibited the close bond that exists in BYU's multicultural community.

The next morning, the students enjoyed an emotional closing testimony meeting. The students expressed gratitude to family, friends and God for their opportunity to participate in this year's conference.

Perhaps some will return as students someday, others will go on to other, greater things. Whether they return to be a part of the BYU community or not, the experiences these special students had and the memories they made will never be forgotten.

Estuardo Ponciano is in his second semester as a writer for the Eagle's Eye.

SATURDAY FUN - RUN

5K race closes Lamanite Week fun

The activities of Lamanite Week came to a close on Saturday, March 26 with the annual Lamanite Week Fun Run and who could have asked for a better day to run. Not a cloud was in the sky, the sun was shining and the only wind was a gentle breeze.

Twenty runners showed up to run the 5K race that took them through the scenic side of campus. The course started at the Smith Fieldhouse on the west side of campus. The runners headed toward the west entrance road and up to the stoplight. From the stoplight, they turned left and ran down the road that wraps around the Maesar Building. The runners headed down the ramp from the Joseph Smith Building and back to the Smith Field House where they finished the race.

For some odd reason, someone took a little detour and everyone followed so the race wasn't quite a 5K race. Rory Reid won the Men's Division with a time of 15 minutes, 55 seconds while Allison Tayler bested the field in the Women's Division with a time of 19 minutes, 22 seconds.

Congratulations to all those who won their respective divisions and to those who participated. We hope to see more runners participate next year.

Kelly Kalauli wrote this semester's article about Lamanite Generation's most recent tour.

AWARDS BANQUET

Achieving it All: 1994 Student Awards

This year's Multicultural Spring Awards Banquet was held on Saturday, March 26. The purpose of this event was to present students with awards of recognition as well as with certificates of achievement from different campus colleges and departments.

The Student Life Multicultural Academic Awards were for half-tuition to one student in each ethnic group funded by the BYU Multicultural Student Financial Aid Program. Recipients of this award must have the highest grade-point average within their ethnic group and must be living according to the BYU Honor Code.

American Indian Student

Nathan Wilkerson is a sophomore pursuing a degree in mechanical engineering.

Black Student

Leslie Carson is a National Merit Scholar pursuing a degree in mechanical engineering.

Hispanic Student

Molly Sanchez is pursuing a double major in secondary music education and math education.

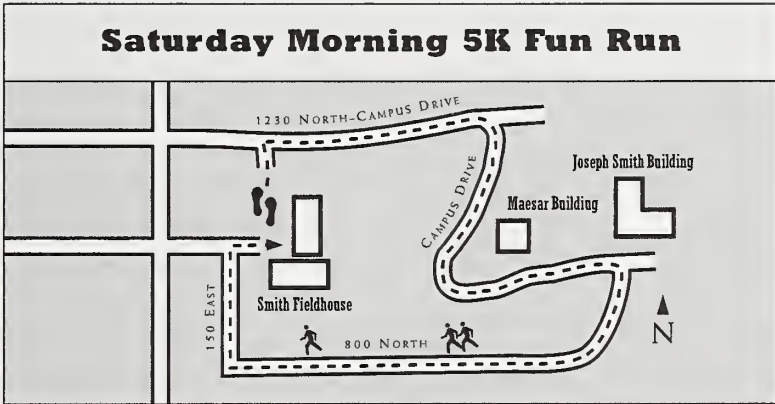
Polynesian Student

Daniel Afualo is a senior pursuing a degree in sociology and anticipates graduating in August 1994.

The following students received the Student Life Multicultural Leadership Awards. In order to be eligible for these half-tuition awards, recipients must be living according to the BYU Honor Code and must maintain an exemplary grade-point average while providing volunteer leadership in one or more of the many service opportunities available to students around campus and the community.

American Indian Student

Melissa Freeman is a senior, pursuing a degree in broadcast communications. Freeman has been a member of Lamanite Generation and she has served as an officer for the Tribe of Many Feathers.



Black Student

Amini Kajunju is a junior, pursuing a degree in international relations. She has served as a volunteer and leader in the Black Student Union and as the co-chair of this year's celebration of Black History Month.

Hispanic Student

Veronica Newlin is a junior, pursuing a double major in Spanish translation and psychology. She serves currently as a resident assistant in Helaman Halls.

Polynesian Student

Tumua Matu'u is pursuing a degree in public administration. Matu'u has been a member of the BYU Women's Volleyball Team for the last four years and served as co-captain in 1993. She has also served as an officer in the Polynesian Club.

The Student Life Multicultural Student Outstanding Freshman Award was given to Mark Morris whose BYU career began as a Discovery Program student last summer. Now a freshman, Morris is pursuing a degree in communications. He plans to serve a full-time mission for the LDS Church beginning in May of this year. While maintaining a grade-point average above 3.5, he has served a co-chair of this year's Black History Month celebration.

The Student Life-Pooley Family Award, an annual \$500 award given by the Pooley family to an outstanding member of Lamanite Generation who has at least one more semester to complete before graduating, was given to Manu Sekona. Recipients must abide by the University's Honor Code, and must demonstrate high academic achievement, leadership and service in Lamanite Generation. She has made an outstanding contribution to Lamanite Generation as a section leader. Sekona is a senior pursuing a degree in secondary music education.

The Student Life-Cox Family American Indian Exemplary Manhood Award went to Eddie Hakala. This \$500 award is given each year to a married LDS American Indian student who holds and has honored the Church's Melchizedek Priesthood. Besides living according to the BYU Honor Code and maintaining a high grade-point average, this student demonstrates the potential to be an exemplary father. Hakala is

Various awards of recognition were bestowed
on over ninety multicultural students at this
year's awards banquet.



married to Mary Sharlene Hakala. He is pursuing a degree in engineering geology and expects to graduate in August 1994.

The following students have received recognition award or certificate of achievement from different campus colleges and departments:

Mathematics

Noelle Makakoa, Kurt Overhiser, Joe Van Leeuwen

Education

Michelle Bingham, Grace Fano, Karla Jones, Ann Marie Sherman, Asayo U'ilani Sing, Treaci Tagg, Condit Washburn, Jody Wihongi, Rose Yellowman

Law

Essie B. Fischer, Roy L. Montclair

Pre-Law

Fernando Bustos, Paul Echohawk, Tim Fuhrman, Bruce Haraguchi, Socheat Ith, Myong Lee, Ryan Lorenzo, Paul Mendosa, Vincent Musalo, Sean Reyes, Boan Rubalcava, Brian Zwahlen

Engineering

Byron Anderson, Gerald Benally, Paul G. Digoy, Ronald K. Enos, Daniel Fong, Laura D. Kim, Alex A. Martinez, Brian Matthews, James Lee Moss, Abraham Nihipali, Julio Cesar Otanez, Marcos Reyes, Nathaniel Wilkerson

Family Science

Jennifer Borrows, Ashley Lehmann, Paul Montoya

Chemistry

Andrew Breska, Sally Sanchez

English

Nathan E. Cole

Music

Elizabeth Alvarez, Rene Barrera, Paige Benjamin, Mackie Lucio, Molly Sanchez, Timothy Tsukamoto, Michelle Watabe

Black Student Union

Jason Christensen, M. Michelle Gateau, Kevin and Lita Giddins, Amini Kajunju, Andrea Marks, Mark Morris, Pam Phillips, Randy Pugh, Kenneth Roskelley, Sharon Smiley, Tamara Spence, Dorothy "Dot" Todman, Amy Toronto, Koko Warner

Communications

Claudia Argueta, Melissa Bean, Zoe Marie Cabaniss, Brian Williams

Physical Education

Cherie Kaneshiro, Marco Pacheco, Cassandra Pauga, Victor Tarleton, Brian "Craig" Wilcox

TMF (Tribe of Many Feathers)

Valerie Tsosie

Veronica Macias is in her first semester as a writer for the Eagle's Eye.



LAMANITE POW-WOW

Cedartree event draws many to annual contest

BYU's 13th annual Harold Cedartree Pow-Wow took place in the ballroom on Friday, March 25. Spectators came to watch dancers perform to the best of their abilities to the song of various drum groups. In the earlier days of Lamanite Week, BYU fought to endow a men's fancy dance competition. Consequently, an award was given to the winner in order to provide a scholarship to the university of the winner's choice.

Lamanite Week's annual Pow-Wow is named for Harold Cedartree, a full-blood Arapaho. As a child, he learned many of his tribe's songs as he sat at the drum with older singers. Cedartree was an accomplished war dancer and gourd dancer who trained a number of young Indian boys to fancy dance. He spent years teaching the basic steps of Indian dancing and how to drum and sing the old songs. Cedartree spent much of his time preparing the young dancers for their "Pow-Wow" debut. His counsel and advice was sought by many and was greatly loved by those who knew them.

After a year of preparing food for storage, many tribes of the Plains would find a location in which to settle for the long winter "moons." It was during these long moons, however, that the tribal stories and songs of the Beginning, which gave family and tribal histories, were sung late into the night. Dances about events that took place in battle or while hunting were passed on to the next generation. Men, young and old, would sit in a teepee recounting events such as hunts and battles. Songs were made to recognize heroic and honorable deeds about deserving individuals.

Excitement was felt in the camps as the days became longer and warmer for the reunion of the bands was fast approaching. This reunion would bring about family and tribal songs and dances. This reunion was a celebration, a celebration of life! It is commonly referred to as "the old days."

Over the years, many tribal gatherings and celebrations have

evolved into pow-wows with a heavy influence from the Plains Indians. Dances and songs are divided into two categories—Northern and Southern. Northern, of mostly Sioux influence, extends from the Dakotas into Canada. Southern includes most of the tribes from Southern Kansas into Oklahoma, although the Muskogean people (Five-Civilized Tribes) do not fit into this category.

One of the most popular dances seen at pow-wows is the jingle dress dance. This eloquent female dance noted for numerous cone shaped metals attached to the dress originated among the Chippewa Indians. When the metals hit against each other, it produces a soft jingle sound.

It is told among the Chippewa that long ago an elder who's granddaughter was ill. In one of his dreams, four young women dressed in jingle dresses came to him each coming from one of the four sacred directions and danced for him. When he awoke from his dream, he told his wife about what he had seen. In honor of their dream, they called upon four young women and dressed them

In between performances, it was not uncommon for dancers and participants to share stories and experiences.

exactly as the four young women in the dream. Also noted in the dream was a drum group which sang four songs. The elder taught the drum group of the tribe the four songs which he had heard in his dream. As the four women danced to the sacred songs, the very soft tones of the jingles began to awaken the grand daughter. After a period of time she regained good health. Thus the jingle dress is considered to be a very sacred, medicinal healing dress.

A woman's first jingle dress is to have 365 jingles, one jingle for every day of the year. As she puts each jingle on, she is to say a prayer first for her family, then her tribe, and then for all mankind. Since it is a sacred dance, a woman is to ask for the right to dance a jingle dress. "In a lot of places they don't," said Barbara Cunningham, Oglala Lakota Sioux originally from Pine Ridge, South Dakota. She continued, "they just go ahead and do what they want to for show and competition." Cunningham related an incident in which her sister decided to jingle dress dance. When she went to a pow-wow in Minnesota she was approached several times and asked who had given her the right to dance jingle dress. If she didn't know, she would have been fined.

Another popular dance frequently seen at pow-wows is the Grassdance noted for colorful strands of yarn that depict prairie grass in the Plains area. In the old days, "high caliber" men were selected to grassdance. These dancers would select a new camp site and level the ground in order to set up teepees. It involved smashing

[continued on page 31]

Children, not to be left out of the fun and entertainment of the event, were dressed in traditional Native-American clothing.



Miss Hispanic Utah

VELVET RODRIGUEZ'S CROWN AS MISS HISPANIC UTAH IS JUST ONE OF THE MANY HATS SHE WEARS

A

midst all of the stress and work associated with being a college student, Velvet Rodriguez still finds the time to represent the Latino community proudly with her looks and talent in beauty pageants. And she is not just competing in these pageants either, she's winning them. This year's winner of the Miss Hispanic Utah beauty pageant, Velvet Rodriguez, is a

junior at Brigham Young University.

Velvet is very motivated, academically speaking: she is double majoring in Spanish translation and English. She also has a minor in French. She plans to attend law school after graduation and concentrate her studies on international law to be able to offer legal aid and representation to minorities and immigrants. This motivation crosses over into other aspects of her life; Velvet is also an accomplished pianist and she knows how to play the *marimba*, a Central American instrument similar to the xylophone. On top of all this, Velvet also holds a job at the BYU Multicultural Academic Support Office as a peer counselor for other students, helping them with their schedules and academic progress. She was also a counselor in the 1993 Discovery program.

So where did Velvet find the time to get involved in the beauty pageant? The truth of the matter is that she was approached by pageant officials and was invited to participate. This happened after she performed on the *marimba* at a local talent show where contest officials happened to be in the audience. Despite the fact that she had never competed in a beauty pageant before, Velvet could not pass up the opportunity to represent her Latino people. "I decided that I wanted to serve my community. I decided that if I had a chance to have more access to people I'd better do it. And I can do something for the Hispanics in Utah."

The Miss Hispanic Utah pageant has existed for twelve years. It was started in 1982 by Marta Chavez, a Utah native. This pageant invites Latinas in Utah to compete for the opportunity to represent the largest ethnic minority group in the state, whose population is roughly 130,000 people. The contest is now a subsidiary of the Miss America pageant, and in June Velvet will compete for the opportunity to represent the Latino community of Utah in the 1994 Miss

Utah competition.

This year, the Miss Hispanic Utah pageant took place on January 29th at Highland High School in Salt Lake County. It



Velvet Rodriguez, recently crowned Miss Hispanic Utah for 1994, poses with her family following the pageant.

consisted of fifteen contestants who competed in swim suit, evening gown, talent and interview competitions. For the talent competition, Velvet played a difficult sonata by Clementi on the piano. Velvet won both the interview and talent competitions. The first runner-up in the pageant was another BYU student, Brenda Arciniega, a native of Mexico. The judges ranged from professional beau-

Estuardo Ponciano is from Pomona, California, and is a freshman majoring in English and psychology

ticians and talent connoisseurs to executives from the several companies that sponsor the event. The competition was tough, and sometimes Velvet still finds it hard to believe that she won. "When they called my name as the winner, they had to say it twice because it didn't hit me. I'm very honored to have been selected to represent my community."

As Miss Hispanic Utah, Velvet has the responsibility to address the issues that affect the Latin American community of Utah. Part of these responsibilities is to be a good role model for the younger generation. Velvet has the responsibility to exemplify the beauty of the Latino culture, erasing the stereotypes that Latinos face in Utah and elsewhere. Velvet will also contribute to the community by working with the Latino youth in Utah. She will be a positive role model and motivate young minority students, particularly Latinos, to stay away from gangs and focus their attention on education, sports, and other activities. In this way, the Latino youth will someday be able to make a positive contribution to their own communities. This is one of Velvet's highest priorities.

As a representative of the community, Velvet gives dignitaries and ambassadors from various countries an opportunity to see the best of Latin culture as it has evolved in the United States. It also provides

Latinos in the U.S. As Miss Hispanic, Velvet is also a member of the Utah Hispanic Affairs Council, which deals with the issues that affect the

Despite demanding responsibilities as Miss Hispanic Utah, Velvet also served as a counselor at this year's Lamanite Week Youth Conference.

Hispanic community in the state of Utah. In this council, Velvet voices her ideas and opinions on ways to best help the progress of the Latino people in Utah.

Velvet's platform this year will focus on education and helping Latino youth find alternatives to gangs. She wants to encourage her people to strive for a higher education so that they can become leaders and mentors within their communities. She is concerned with "keeping Hispanics involved in academics and extracurricular activities so they are less involved with gangs. We have a big problem with that." Despite her hectic schedule as a student and as Miss Hispanic Utah, she still found time to join other BYU students as a counselor and mentor for the Youth Conference. As Miss Hispanic Utah, Velvet even had the opportunity to address the students. She encouraged them to seek an education, be a good example to the next generation, and to always do their best to bring pride to their people.

the United States with her parents from Guatemala when she was eight years old, knows how difficult it is to adapt to a new culture and go to school in a

process. Velvet would very much like to include BYU in her responsibilities as Miss Hispanic Utah. "I think BYU could have workshops for kids.



COURTESY OF VELVET RODRIGUEZ

completely foreign tongue. She knows the struggles that recent immigrants in the U.S. face from personal experience, so she encourages Latinos to learn English and the American culture while still keeping their own culture and language alive. The best way to do this, she says, is through a solid education. She knows that only by educating themselves will her people progress in American society.

Velvet will fulfill her responsibilities by making appearances at high schools, recreational centers and youth outreach programs. She will also work with the Salt Lake Police Department in an effort to keep juveniles out of gangs

We would work well together."

Velvet's goals as Miss Hispanic Utah are to see the Latino people advance in society and to see more of the youth pursue a higher education. She wants very much to see Latinos progress in the world. She also wants to break down the stereotypes that are often barriers for all minorities. As Miss Hispanic Utah, she has the unique opportunity to enlighten the rest of society on the beauty of Latin American culture and of the important contributions Latinos make in society. Velvet can also reaffirm to the Latino people the importance of their cultural heritage and of the impact their culture has on the rest of society.

Through the efforts of one concerned individual, a lot will be accomplished for the progress of Latinos in Utah. With someone like Velvet Rodriguez as Miss Hispanic, the Latino community can be assured it is well represented. 🐼

She wants Hispanic youth to be more involved in academics and less with gangs. "We have a big problem with that."

the chance for the world to see the positive contributions Latinos make in this country and thus diminishes the negative stereotypes associated with

Velvet wants to encourage all Latinos to pursue an education and become aware of the resources available in the community. Velvet, who came to

and into education. She will also speak to the parents of minors in trouble with the law so that more parents will get involved in the correctional

Estuardo Ponciano is from Pomona, California, and is a freshman majoring in English and psychology.

New Staff

FROM PAGE 4

looking forward to the opportunity of serving an LDS mission this upcoming August and regarding his present position as a writer, he stated, "I've enjoyed working for *Eagle's Eye* this semester because it has given me the opportunity to work with people of different cultures and backgrounds. It has also given me the opportunity to practice my writing skills."

Angela C. Riley is glad to be at *Eagle's Eye* once again as photographer. "I have really learned a lot about photography as well as different cultures while working at *Eagle's Eye* this semester as well as last." She is a freshman from Hemet, California. She is of Mexican ancestry and presently has an open major.

Kelly Kalauli is a returning freshman this semester. A Hawaiian from Tuba City, Arizona, he has an undeclared major and will be leaving for an LDS mission after the end of the semester. "It has been a lot of fun working at *Eagle's Eye* and learning different cultures."

Last, but not least, is Cat Williams. She is a senior originally from Kayenta, Arizona, majoring in social work and with a minor in Native American Studies. She enjoys studying contemporary issues of Native America and hopes that her writing and research reflects it. Cat is also very grateful for the opportunity she has to work at *Eagle's Eye*. "I've met and interviewed very interesting people who have added spice to my personal perspective. *Eagle's Eye* has also given me the chance to write about issues and events that are of major importance to me."

With its first issue premiering in 1970, *Eagle's Eye* newspaper lasted until 1992 when it was converted to its present magazine/journal format. ■

Lamanite Ward

FROM PAGE 6

Lisa John, president of the Relief Society, commented she's pleased with how everyone was enthusiastic about learning from different cultures.

The organization of the ward has been slightly altered to accommodate each member as well. For instance, the number of both visiting and home teachers have been reduced and then assigned to family home-evening groups. This change was introduced by Bishop St. Clair, who said, "the geographical nature of the ward boundaries challenges the unity of the ward, so to bring ward members closer together with specific home and visiting teachers in each family home-evening group, we are accommodating each member of the ward." In the end, the ward members are true benefactors in cultivating the seed of faith and spiritual development. ■

Miss Indian

FROM PAGE 7

program in the summer of 1993 and is planning on attending the program once again this summer.

Each girl who participated in the pageant dedicated a lot of time. The two weekends before the pageant were spent practicing their talents as well as rehearsing the whole presentation. Each day they met for a total of four to eight hours. The dedication that each of these girls put in was greatly appreciated by the director and all those involved in the pageant.

The Miss Indian Scholarship Pageant should not be confused with a beauty pageant. Its main purpose is to help girls earn scholarship money and help them develop characteristics that will aid

them in the future. By participating in the pageant, many girls were able to become more conscious of their own beauty, both inward and outward. At the same time, the girls were able to develop their mental alertness and become more aware of world conditions. For some girls, this is the first time they became acquainted with the traditions and ethics of their Native American heritage. Though all of the girls were not able to win the title of Miss Indian Scholarship, by participating in the pageant each of was able to adopt the attitude that she is a winner whether she wins the title or not. Above all, each girl learned to accept defeat as a challenge and success with humility. ■

Kevin Giddens

FROM PAGE 9

ly proposed to Lita in a puff of smoke asking for her hand in marriage. Since then, they have had a daughter, Camilyn.

The couple both served missions for the LDS Church. Lita served in the England Leeds Mission and Kevin served in the Texas San Antonio Mission.

Both Kevin and Lita are very talented. In their spare time they are influencing communities through performances, lectures and workshops. In fact, Deseret Book Company of Salt Lake City, introduced them as the newest recording artists to join their recording label. Their debut album, *A Natural Thing*, is a contemporary album of good, uplifting music with an underlying theme of LDS values. They sing inspirational duets as well as solos on this album of ballads and pop-style dance music.

When asked about his responsibilities as area coordi-

nator in School Relations, Kevin says he has a lot to offer to society because of his own personal experiences through the diverse effects from other peoples and cultures. ■

International

FROM PAGE 19

the rural Philippines. The first dance was called *pataedo*. It is an expressive, acrobatic dance from the province off Marinduque. The second dance was the *salakot* or "the Hat." It celebrates life and reflects the fiesta mood of rural Filipinos. The third dance was called *ang tinikling* or better known as "the Bamboo Dance." It comes from the province of Leyte. The Filipinos show their skill with sticks by keeping their feet out of the long rhythmic bamboo sticks on the floor.

The Mexican Club topped the night off with the dance of Jalisco. The state of Jalisco is known by the world as "La perla tapatia." It means "the tapatia pearl." The colorful beauty of the women's long, flowing, colorful skirts and the traditional mens *charro* costume make the Mexican people scream "Viva Mexico!"

Friday night ended with an "international flight" to Bolivia. During the flight, "highjackers" overtook the plane. They altered the flight to Hawai'i where they combined the film "Johnny Lingo" with another film where the plane crashes. They had the Polynesian Club perform and teach everyone the hula. The plane made a few other stops to show the worldwide cultures. Special guests were the BYU Ballroom Dance Team. The plane finally made its way to Bolivia where they were welcomed with Bolivian dancers. Amanda Montecinos commented, "The international

flight was a very creative way to show and teach people about world wide cultures. The international flight was a fun activity and I hope next year they will do it again."

People often clump international students into one group. Korean Jin Young Kim, an employee for the International Student Office said there are more than 1,900 international students representing 97 coun-

Lamanite Pow-Wow

FROM PAGE 27

down the grass and ground. "It was a blessing and ritual they used when setting up camp," remarked Henry Collins, Ponca, originally from White Eagle, Oklahoma. Other versions of the grassdance regalia include buckskin and fringe outfits.

Another dance category for men is the fancy dance. This particular dance is perhaps the

family and for good things to happen to her tribe. As she raises her fan she is asking a blessing upon the her family, the drum and those who are watching her dance. Thus, it is a sacred dance as well. Out of respect, the audience should always stand as these dances are being performed.

Of all the birds known to man, American Indians regard the eagle to be the most noble.

An eagle's feather is a symbol of achievement, recognition and is the carrier of prayers to

the Great Spirit. It signifies an honor or a good deed that has been done. Prayer feathers are never to be used as feathers of recognition or for dancing nor is it ever to be purchased, but given. Unfortunately, many eagle feathers are no longer used properly and in a sense have lost their meaning due to the disrespect of the owners in various ways.

Just as important as the dances and feathers are the drums and songs. According to Cecil Dawes, Cheyenne, from Lawrence, Kansas, "a drum is like a heartbeat. Songs are handed down from generation to generation." Songs come about as a result of historical events. Each tribe has songs unique to them. However, not everyone is entitled to a song. One woman said her family owns a song which belonged to her maternal grandfather. The song tells about a vision in which a light saved his life. "Songs are like history books. It's a way of preserving and identifying people through songs," said Collins who is Ponca. Presently there are over 12 dance categories used in dance competitions in Indian Country. Thanks to Barbara Cunningham, Lakota, Cecil Dawes, Cheyenne, Henry Collins, Ponca, and Marilyn Bread, Kiowa, all faculty members at Haskell Indian College in Lawrence, Kansas. 🦅

Cat Williams is from Kayenta, Arizona, and is a senior majoring in social work and minoring in Native American studies.

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tries at BYU. (See also statistics table on page 18). There are many different cultures that we can learn about firsthand from our fellow students. Jennifer Hogge of Bountiful, Utah, comments, "I'm really glad they are doing this. I think it promotes awareness for people at BYU who haven't had the chance to visit other places. It gives you an understanding of what's outside of the U.S."

International students agree that they can learn about other cultures. Though students come from all walks of life, many students agree that all have something in common. Dinah Ruvalcaba and Lehi Aragon of Mexico said, "It's a good time to learn and meet people from other cultures and realize how similar we are as God's creations." Al Harrington, from Laie, Hawai'i (Samoan descent), sums it all up, "It is through the culture of Christ that we become one." Being at BYU, we have the special opportunity to enjoy our different culture's while at the same time realize that we are all one in Christ. 🦅

U'ilani Sing is from Orem, Utah, and is a junior majoring in elementary education.

newest and the most stunning of dances in the pow-wow circle because of the elaborately decorated bustles that come in the boldest of colors. Augustus McDonald, Ponca, is given the main credit as the dance's originator. In order to settle tribal disputes, a contest was held with the winner's tribe having the right to hold the World Championship. Today, the Men's Fancy Dance World Championship is held annually at the Ponca tribal pow-wow in White Eagle, Oklahoma.

Now, traditional men's and women's dances are the dominant events at pow-wows. Each tribe has their own songs and styles of dancing. Contemporary traditional dancers may either dance according to the steps passed on to them or they may dance free-style.

Women's traditional dancing comes in two forms—buckskin and cloth. In some places, they are considered to be in one category, but in other places they are separate. As a Kiowa (Southern) traditional dancer makes her way around the arena, she is praying for her

1994 Lamanite Week Harold Cedartree Pow-Wow Awards

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|---|--|
| Headman Dancer: Mackie Lucio, Navajo/Zuni, Lupton, AZ | Womens Jingle: Johnna Blackhair, Chippewa/Cree, Ft. Duchesne, UT |
| Headlady Dancer: Quintina Bear-Chief, Blackfoot, Alberta, CAN | Sandra Arrowwhite, Shoshone, Fort Hall, ID |
| | Melissa Jones, Navajo, Farmington, NM |
| Girls Jingle: December Arrowwhite, Shoshone, Fort Hall, ID | Womens Fancy: Kelly Smith, Sioux, Fort Hall, ID |
| Arelia Begay, Navajo, Window Rock, AZ | Gail Nahwahquaw, Menominee, SLC, UT |
| Stevie Murphy, Shoshone, Fort Hall, ID | Teresa Largo, Navajo, Brimhall, NM |
| Girls Fancy: Vernal Chee, Navajo, Ganado, AZ | Womens Traditional: Caroline Smith, ShoBan, Ft. Hall, ID |
| Loreal Baldwin, Sho-Ban, Fort Hall, ID | Rose Ann Abrahamson, ShoBan, Ft. Hall, ID |
| Vicci Joe, Navajo, Montezuma Creek, UT | Joyce Hayes, Shoshone, Pocatello, ID |
| Girls Traditional: Tina Williams, Navajo, Ganado, AZ | Mens Grass: Johnny Begay, Navajo/Window Rock, AZ |
| Tess Rigley, Ute, White Rock, UT | Calbert Lameman, Navajo, Cedar City, UT |
| Alycia Nelson, Navajo, Window Rock, AZ | Herman Begay, Navajo, SLC, UT |
| Boys Grass: J.R. Williams, Navajo, Shiprock, NM | Mens Traditional: Al Blackbird, Omaha, Macey, NE |
| Jayson Nakai, Navajo/Zuni, Bountiful, UT | Neville Dunn Jr., ShoBan, Pocatello, ID |
| T.J. Flores, Ute, Lapai, ID | Nathan Largo, Navajo, Crownpoint, NM |
| Boys Fancy: Freeland Jishie, Navajo, Chinle, AZ | Mens Fancy: Shawn Yazzie, Navajo, Farmington, NM |
| Evan Grant, Omaha/Navajo, Montezuma Creek, UT | Reynos Pacheco, Shoshone/Pueblo, Brigham City, UT |
| Creighton Clark, Navajo, Chinle, AZ | Amos Yazzie, Navajo, Farmington, NM |
| Boys Traditional: Travis Warren, Navajo, Red Mesa, AZ | Drum Contest: White Ridge, Bluff, UT |
| Jack Williams, Navajo, Shiprock, NM | Indian Creek, Teec Nos Pos, AZ |
| Elden Yazzie, Navajo, Montezuma Creek, UT | Eagle Chief, Fort Duchesne, UT |

Queen of the Islands

VOLLEYBALL ALL-AMERICAN TUMUA MATU'U REIGNS BOTH ON AND OFF THE COURT

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umua Matu'u ended her four year volleyball career with the most digs ever at BYU. She was the first player to go over 1,300 points (1,352). In the 1993-94 season, Matu'u was named MVP of the Minnesota Classic, WAC Co-player of the Week with Mikki Kane-Barton UU, WAC Player of the Week (Oct. 4-9), All-WAC First Team and All

West Regional Tournament Team. Elaine Michaelis, Brigham Young University's Woman's Volleyball coach commented, "She's a very special person. She's been very successful as a student both in terms of spirituality and ability as an athlete."

Matu'u thought she would be playing basketball to make it through school. However, she had applied to various schools for a basketball scholarship. Having no reply and with enough money for one year of college, she decided to try her luck at Brigham Young University. With limited funds, she knew she would have to get a scholarship if she wanted to continue her education.

Working hard for a scholarship, friends and coaches influenced her to try out for the volleyball team. After making the team as a walk-on, she redshirted her freshman year. After one year of hard work and determination, she was named the 1989 Cougar Club and HCAC Scholar/Athlete. More importantly, she earned a scholarship which allowed her to continue her education. Losa Kinikini, a friend and roommate, adds, "She knew that if she lived the gospel principles the Lord would provide and direct her life. She feels that the Lord has allowed her to come to BYU and get an education."

Friends and fans have nicknamed her, "Muki." Michaelis referred to Matu'u as being very successful in accomplishing the things she's wanted to do. She is described as being well liked by all, dedicated as a player, a mature leader, very successful and one who has tried to make the most of her opportunities at BYU. Aside from the volleyball team, Matu'u served in the Polynesian Club presidency for two years as treasurer.

Determination and hard work brought Matu'u to where she is now and she believes that anyone can do it if they too have that desire. Matu'u enjoys being around people but also enjoys having her own privacy. Her favorite food is Chinese sweet and sour any-

thing. She adds that she likes anything that tastes good.

Matu'u will graduate in April with a B.S. degree in recreation administration. She says she



would like to work for BYU, if not, she would like to run private sport camps.

Serving an LDS mission has always been one of Matu'u's desires. This summer she will serve in the Samoa Apia Mission. Matu'u is loved by everyone and all who know her have been influenced in some way. Michaelis wraps it all up, "We'll miss her greatly. She's been a real joy to be around." ■

One of BYU's most dominant volleyball players ever, Matu'u will trade spikes for service this summer as she leaves to serve an LDS mission in Samoa.

U'ilani Sing is from Orem, Utah, and is a junior majoring in elementary education



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EAGLE'S EYE



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